"This temperament is twofold in its manifestation; it is not only observable in their purely artistic talent, to which we shall revert later, but also in actions that do not conform to the morals of the white man. Before proceeding to portray them as singers, poets and hunting comrades, it may therefore be of interest to see how, for instance, the Canadian Mounted Police regard them -- this force once had a patrol up there. Two American scientists, Radford and Street, in the year 1913 had made a sledge journey across the Barren Grounds to the arctic coast. At the head of Bathurst Inlet, where they wished to obtain helpers for the rest of their journey westwards, they had a quarrel with the natives, and this quarrel ended in their being stabbed to death by the men of the village. Radford is described as a fiery-tempered man who had whipped the Eskimo who would not accompany them, and so he undoubtedly had himself to blame for what happened. For this reason alone it would be as well to hear the character given the Bathurst Inlet Eskimos by the leader of the police patrol. He did not fall in with the murderers themselves, only their kinsmen, whom he describes as follows:

They are all born thieves, awful liars and so absolutely untrustworthy that he would not be surprised if he heard before long that [17] more murders had been committed, as every one of them would be willing to sell his soul for a rifle.

Peculiarly enough, Leo Hansen and I had at Malerisiorfik lived almost a whole month with two of the wanted murderers, Hagdlagdlaoq and Qanijaq, the latter in fact having been our host. We got to know them as pleasant and extremely helpful men, who were

very devoted to us and left with us only the best of memories.

There is too much loose talk of 'bands of murders' among these people, as it is not always taken into account that the difference between life and death is not looked upon with the white man's solemnity. Their habits and customs are so entirely different to ours, and, in particular, their time-honoured infanticide, or extermination of 'superfluous girls' -- here as well as among the Netsilik Eskimos -- is so diametrically opposed to all forms of society that the rivalry about the women, and the many cases of vendetta which naturally follow in its wake, give birth to morals that are peculiar to these careless and temperamental children of nature."

3: Rasmussen--17-18 (c. 1923) 1932 Copper Eskimo-1-2
116, 578, 674

"Mr. Clark and I once made an inspection of a small snow-hut camp of fifteen families, and found as a result that there was not a single grown man who had not been involved in a killing in some way or other.

The list of those implicated appears as follows:

Havgugâluk killed his wife in a fit of jealousy and was killed by her relative Makharâluk.

Angulâlik took part in a murderous assault on some neighbours, a vendetta being the reason.

Uaquaq and Erfâluk killed Qutlaq in revenging their relative Qaitsaq, the father of Netsit, who had been killed by him.

Norrahánâq stole a wife from Annernaq; there was a fight, but nobody was killed.

Portôq also stole a wife, and he, too, later fought with the woman's husband -- again without anyone being killed.

Kivgâluk lost both his father and a brother through murder; he was all ready to take vengeance, but for the present was only restrained on account of the mounted police, who came on patrol every winter and took all killers for trial.

Ingoŕeq in jealousy tried to kill both Arshuk and Orshoraq, but failed.

Erfvana killed Kunûnasuaq and also took part in the murder of Qutlaq.

Kingmerut shot Mangigshalialuk, and was also one of those who shot at Halggiuhialuk, who escaped death, however.

Qaitalúkaoq in anger struck down Maggarâraq with a knife. [18]

Pangnâq, a boy of about twelve years, shot his father because he was cruel to his wife, the boy's mother.

Maneraitsiaq fought a duel with Mangigshalialuk with bow and arrow, but neither were killed.

Tumaujoq stabbed Ailánâluk with a knife because he had killed the former's relative Mahik.

If all these killings are added to the very frequently-practised infanticide, it will be understood that the consequences are catastrophic when such things go on within groups that do not number more than a hundred individuals. The cause of the murders is temper, jealousy, the desire for a wife, or vendetta. Whatever may be thought of the motives, they may all be put together as the result of a nomadic moral that has become time-honoured through the traditions of countless generations; but I must repeat what I have already said elsewhere about the Netsilik Eskimos: it would be unjust to call these man-killers criminals or bad men; on the contrary, they are the best men in the tribe and in many cases the pillars of these small communities. Among them a mere trifling incident often gives rise to a fight, which is nearly always to the death. But it is not remembered; they do not bear malice, and therefore people who have had a serious quarrel may very well be the best of friends."